

K. GEORGE's *Victory over the*
Rebels at Preston, Parallel to
K. DAVID's at the Wood of
Ephraim : 3.
And GOD the Author of Both.

A
S E R M O N

Preach'd at
Gamlingay and G. Gransden,

ON

Thursday JUNE the 7th, 1716.

The DAY of THANKSGIVING
To ALMIGHTY GOD

FOR

Suppressing the late Unnatural Rebellion.

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and late Fellow of Clare-Hall, Cambridge.

L O N D O N,

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St. Paul's Church-yard. 1716.

A. G. H. O. R. K. 1871
R. H. D. 1871
Ephraim
And GOD the Father of us

S E R M O N

Granting and

Things

The Day of

Support



1871

1871

1871

1871

1871



A

Thanksgiving Sermon.

2 S A M. xviii. 28:

And Abimaaz called and said unto the King, All is well. And he fell down to the Earth upon his Face before the King, and said, Blessed be the LORD thy GOD, which hath delivered up the Men that lift up Their Hand against my Lord the King.



P O N hearing these *Words*, now read unto You, I do not doubt You are beforehand with Me in applying them to the *great* Occasion of this DAY.

THEY do indeed, upon the Matter, almost apply *themselves*; and one *Tally* cannot fall more exactly into *another*, and make one

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united Stick, than this *glad Tydings* of *Ahimaaz* to the *pious* K. DAVID does happily correspond with the *glad and joyful Tydings* to the *pious* K. GEORGE, upon a *Parallel* Deliverance and Salvation sent from GOD, by giving *Victory* and *Success* to His Majesty's *Councils and Arms*, over a large Crew of *Wicked* and *Desperate* and *Confederated* Rebels.

To draw the *Parallel aright* I shall use but *few* Words, because I wou'd hasten into the midst of Things. To this End, with Your Favour, I shall take up the Story of poor *deluded* and *deluding* Absalom, from the xv Chapter of this 2d Book of *Samuel*.

WE find there a *Cunning* Courtier practising with *great Art* upon a Woman of *Intrigue*, who practised upon DAVID (*and such Courtiers and such Women are in all Times and Places*) to fetch home *Absalom* again, who for murdering Prince *Amnon*, a *Base* and *Barbarous* Fact, had been justly expell'd the *Royal* *Presence*.

WELL! *Absalom* is recalled, brought from *Geshur* to *Jerusalem*, and after He had been mortified by *Two Years* Retirement, He is admitted to *Court* with resplendent Honours; saluted by the *King*; caress'd by the *Nobles*, adored by the *People*, (*and very usual it is for* *Vulgar Minds* *to have Their Idols*) and from hence He takes Occasion to raise *Seditious Tumults*.

HE prepares Himself Chariots; He prepares Himself Horses; a Troop of Fifty Men to ride,

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ride, or run, before Him, and be sure this Band of Men was as finely arm'd as mounted, and now the Plot thickens. *By Fair Speeches and Courtesys He steals the Hearts of Israel.*

He stands in the Gate (Ch. xv. 2.) in the Place of Judgment, and there, as any Man had a Controversy or Cause to come on, He takes His Opportunity to Cajole the Tribes.

THUS, at Verse the 3d, And *Absalom* said unto Him *See, Thy Matters are Good and Right.* "Thy Cause is, like thy self, very Just and Honest; but where are our Judges as at the first, and our Councillours as at the Beginning? *There is No Man deputed of the King to hear Thee.*

"FROM the King that sitteth upon the Throne to the lowest of His *Magistrates*, there is a Universal Corruption and Depravation of *Manners.* The King is grown Old in the Arms of *Bathsheba*, and unfit for Government. And then for the *Lords* and *Others* of the present *Administration*, They are Partial and Avaritious, Wrangling and Contentious, Sensual and Voluptuous, and profanely Irreligious, and who would resort to such *Vile* and *Mean* Wretches, so expert in *Robbery* and *Wrong*, for Defence of His *Properties.*

BUT oh! that I were made Judge in the Land, as at V. the 4th, that Every Man which hath any Suit or Cause, might come unto Me, and I would do Him Justice. "My Dear Friends and Country-Men, oh! that I were made Your King, in this Fair and Pleasant Soil, Your Supream Head and Governour: then
"Judg-

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“ Judgment should run down as Waters, and
“ Righteousness as a Mighty Stream, and *re-*
“ *fresh* the parched *Land*, to the utmost *Bor-*
“ *ders*.

AND in such a Form of Speech does this Unhappy Man endeavour to seduce and misguide Unwary Souls, and to all these Charming Words, *smoother than Oyl though very Swords*, he adds His Beauteous *Hand*, the Blandishments of His *Lip*, and other *Popular* Endearments, as at V. the 5th.

AND it was so, that when any Man came nigh to Him to do Him Obeisance, He put forth His *Hand*, and took Him and kissed Him.

THUS Kissing and Embracing the *Faction* Part of *Israel*, He robs Their *Lawful* Lord, the Royal K. DAVID, of the *Obedience* sworn unto Him by His *Subjects* and *Servants*. He leads Them to Hebron, a *Town* devoted to *Superstition*, and there he assembles his associated *Bands* (*gathering like a Cloud, though no broader at first than a Man's Hand*) and with These He Wages *War*, an *Open* and *Rebellious*, and *Detestable* War, against the Hundreds and the Thousands of DAVID's *Valiant* Worthys.

BUT the Cause was GOD's, and not *Man's*, and this Unnatural Rebellion, *as lately Ours at Preston*, was begun and carry'd on by the most *Unjustifiable* Pretensions.

RELIGION, Reason, Right, Liberty, Sobriety, Diligence, Frugality, Moderation, Patience, Peaceableness, Charity, all the *Social* Virtues stood now in *Battle Array* against a *hellish* Rout of the
most

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most enormous Vices; and the Good and Great K. DAVID, whose Piety and Power were Both derived from GOD, submitted Himself to GOD, and to GOD's Authority, in Behalf of *Legal Government, the Ordinance of GOD* and in Defence of a *Just Cause*, against a *Cause apparently Unjust*.

JOAB, and ABISHAI, and ITTAI were His Captains, CHEIFS of *known Valour*, and *experienc'd Renown*, against *Raw and Worthless Men*, who near the *Wood of Ephraim*, as our *Rebels near Preston*, scarce made a *Stand*: but ran into the Thickets, over Marshes and Pits, and so were devour'd by a *quick Destruction*; Others, very probably, *surrender'd at Discretion*, and were put to the *Sword*, in *great Numbers*. For DAVID's Generals, as it seems, were not so Merciful as our HEROES were, and be it spoken, ever spoken, to *G. Britain's Praise*!

WHEN the *Sword* was fatiated with Blood; All the *Rebels* dispers'd; and the Arch-Rebel *Absalom*, hang'd upon a Tree, and afterwards buried in a *Manner* most inglorious; DAVID's Captain General, as our Generals, at *Preston*, permits Messengers to bear away this *Joyful News to Court* — Cushi and Ahimaaz — One a *Private Soldier*, the Other an Officer, of *distinguish'd Rank*, and the Son of *Zadoc*.

AHIMAAZ first arriv'd, and being brought unto the *King*, He called and said unto the *King*, in the Words of my Text, *ALL is well*; that is, "Every Thing of Our Side is in a *Prosperous Condition*. And this we may take to have

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have been said abruptly, from a Transport of Joy, which in such extraordinary Excesses is apt, *a while*, to stop the *Flow* of Words.

BUT that was soon recover'd, and the *Worthy Courier* continues, after all becoming Reverences and Prostrations to K. DAVID, for *He fell down to the Earth upon His Face before the King, and said --*

BLESSED be the LORD thy GOD, which hath delivered up the Men that lift up Their Hand against my Lord the King.

IN treating upon which Words, the Method I shall observe will be this.

I. FIRST of all, I shall prove, *what Ahimaaz here affirms*, That it is GOD, GOD Almighty, the Almighty GOD of Order and not of Confusion, who, in His General Providence, delivers up Furious Rebels, who lift up Their Hands against Religious Kings and States, to be slain or punish'd by Them for Their execrable Attempts.

II. SECONDLY, I shall come unto Particulars, and demonstrate, very fully, That GOD's delivering up Our Rebels, or rather Shutting Them up, for so it is in the Margin, in Preston Town, and thereby totally subduing Them, was agreeable to the Wisdom and the Power of GOD, in Defence of Our King, His Majesty K. GEORGE, most truly His Vice-Gerent.

III. THIRD-

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III. THIRDLY, What manifest *Obligations* do arise to all True *Britons*, to acknowledge GOD Almighty, in His *Ways* and *Works*, will come to be consider'd, in the *Third* Place, and be a standing Argument for our *Praises* and *Thanksgivings*.

IV. FOURTHLY, I shall point out unto You the *Conduct* and *Behaviour*, the Future Conduct and Behaviour, which it will become Us to *exercise* with Regard to *these* Things, that so this *Day* of *Thanks* and *Praise* may have its *due Effect* upon Us, and be truly productive of *Loyal* Thoughts and Actions.

I. I BEGIN with the *First*, Namely, To prove, *what Ahimaaz here affirms*, that it is GOD, GOD Almighty, *the Almighty God of Order, and not of Confusion*, who in His *General Providence*, delivers up *Furious Rebels*, who lift up Their Hands against Religious *Kings* and *States*, to be *slain* or *punish'd* by Them for Their execrable Attempts.

Now this is the Ground of *Ahimaaz's* Glad Tydings. He ascribes not the Victory to *Human Means* and the *Arm of Flesh*, but He gives GOD all the Glory. *Blessed be the LORD thy GOD, who hath delivered up the Men that lift up Their Hand against my Lord the King.*

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No Question but JOAB, and the other *Great Captains* had, as *Secondary Causes*, Their Share in this *Conquest*. Perhaps ITTAI and ABISHAI slaid Their Hundreds, and their Fiftys, and JOAB many more. But still Good *Abimaaz*, a wise and sober Person, well skill'd in *Reason* and *Religion* too, *sacrifices not to His own Net*, or *burns Incense to His own Dragg*, to use the Prophet's Phrase.

GOD Almighty's *Power*, GOD Almighty's *Wisdom* had been so *eminently* conspicuous thro' out the Affairs of His own *People*, before this *great* Transaction, that it had been extreme *Ignorance*, or extreme *Perverseness* to deny, or to conceal, these *Supernatural* Operations.

THE Storys of *Miriam*, *Corah*, *Dathan*, and *Abiram*, and numberless Others, were fresh in all their Memories: and then, for the *Reason* of the Thing, GOD is *Omniscient*, He is *Omnipresent*. He has Infinite *Knowledge*, He has Infinite *Power*.

AND Kings and Sovereigns are the *Favorites* of Heaven. *Good* and *Orderly* Governments have a *Divine* Institution and Sanction fix'd upon Them. Their *Rulers* and Their *Heads* are, One and All, *anointed* with the *Oyl* of GOD, and no Audacious *Villain* can lift up His Hand against Them and be *guiltless*.

SEARCH

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SEARCH the *Annals* of Old Time; revolve the Middle Ages; descend downwards to *Records* of much *later* Information: Where was a *Rebellion*, an Insurrection of the People, begun and carryed on upon *Proud* and *Lustful* Aims, that ever prosper'd in the World, some *Few* Exceptions made, and one more particularly amongst our selves?

BUT, Generally speaking, GOD Almighty is the Avenger of such Nefarious Machinations. He whets His Glittering Sword, and His Arm takes hold of Judgment. But then it's GOD'S Arm, His Right Hand, His Strength and Power. Except the Lord keeps the City, the Watchman waketh but in vain. And again, The Horse is prepared for the Battle, but Victory is of the Lord. GOD hath no Pleasure in the Strength of an Horse, neither delighteth He in any Man's Legs. He will be merciful unto His Land and to His People: and by preserving Kings from the Pride and Malice of Their Enemies, He preserves Millions and Millions of Inferior Subjects.

HIGH Born Princes and Nobles, the Venerable Bishop, and the Vigilant Priest, on whose Sacred Endeavours the Salvation of Mankind so very much depends; the wise and wealthy Merchant; the Industrious Artificer; the Widow and the Orphan; the Chast and Comely Matron; the Babe sucking at the Breast, and the Worldly
B 2 Goods,

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Goods, *so valuable*, of all *These* respectively, are included in the Welfare and Prosperity of *Kings*, and do *stand* by Their Success, or are *crush'd* by Their Ruins.

So that God has always had, *and always will have*, a very Careful Inspection over Kingdoms and States professing His Holy and Eternal Truth, not only against the *Senacheribs*, the *Nero's*, the *Diocletians* of the World, *who by Tyranny and Oppressions* rebell against GOD, *and defeat the gracious End of all Kingly Governments*, but also against the *Absaloms* too, the *Massaniello's*, the *Jack Cades*, and *Perkin Warbecks*, and such like other *Chevaliers*, *Vile* and *Base* Impostors, who, under Pretence of Redressing of *Grievances*, are the *Burthens* of the Earth, and the greatest *Grievances* of all, and wou'd wrest, if they cou'd, GOD Almighty's hot *Thunderbolts* from His *Vengeful* Arm, to gratify Their *Lusts* and *Diabolical Ambitions*.

BUT *though Hand joyn in Hand, the Wicked shall not go unpunish'd*. GOD keeps Religious *Kings* under the immediate *Protection* of His *Watchful Providence*. He is a *Cloudy Pillar* to *Them* by *Day*, and a *Guardian Fire* by *Night*. He is a *Tower of Strength* to His *Anointed*, and delivers *DAVID* His *Servant* from the *Peril of the Sword*. *Clothes His Enemies with Shame*, but upon Himself, and His *Seed* for evermore, He makes the *Crown* to flourish.

AND

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AND this was the First Thing, namely, to prove, *What Ahimaaz here affirms, &c.* But,

II. SECONDLY, I shall come unto *Particulars*, and *demonstrate*, very fully, That GOD's deliver-
ing up our Rebels, or rather, *shutting of Them up*, for so it is in the Margin, in *Preston Town*, and thereby *totally* subduing Them, was agreeable to the *Wisdom* and the *Power* of GOD, in Defence of our King, His Majesty King GEORGE, most truly His *Vice-Gerent*.

IN delivering our *Rebels up*, or rather *shutting of Them up*. The *Israelites* in *Joab's Battle*, were encompass'd in a *Wood*, and so our *Rebels* at *Preston* in a *Wood* of Houses; but the Event of this *Enterprize*, with Regard to our *Affair*, was not *altogether* Parallel, tho' very wonder-
fully so, in the most *momentous* Points.

THE Magnanimous General of Royal David's Army pursued the *Israelites* to *Extremitys*, and one way or other, had a great *Slaughter* and *Execution* upon Them. But our *Magnanimous Generals*, CARPENTER and WILLS, had an Eye to their Sovereign, the *Pious* K. GEORGE, under GOD, the Fountain, the *inexhaustible* Fountain, of *Mercy* and *Compassions*. They spar'd the *Rebels* Lives, till they could Report Their *Case*, and left them entirely to the King's *Judgment* or *Mercy*, when and where His Royal Wisdom, as an *Angel* of GOD discerning be-
tween

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tween Good and Evil, should think EITHER fitly plac'd.

BUT They well and *wisely* knew, and *this they have evidenc'd upon Oath before the LORDS,* that *Mercy and Judgment* were Properties *inseparable* from the King's Person, and it was the *Royal Prerogative*, and *that alone*, which was by our *Constitution* to *dispense Both*. So that they did not *concur* with the *Rebels* in the least, no, not so much as to *recommend* Them to the *Mercy* of the KING. They engaged *only* to protect Them from the *Fury* of the *Soldiers*, untill His *Majesty's Pleasure* should be known.

HOWEVER, with *Abimaaz*, in the Text, and no doubt with *JOAB* too, *DAVID's great Captain General*, our *Great Captain Generals* did *heartily* concur. The *Victory* was the *LORD's*: And *Blessed be GOD*, say They, *which hath delivered up the Men that lift Their Hand against my Lord the King.*

DELIVER'D THEM UP ; — that is, *powerfully* incited them to deliver up *Themselves*. *Divided, Inconstant, Murmuring*, as They were, and manifestly *enfeebled* with *Inward Discontents*.

FEW *Rebels* at any Time are very well provided with *Arms* and *Ammunition* ; and if They do prevail, *which rarely happens*, it is by *Rage* and *Numbers* : But our *Rebels*, at *Preston*,
though

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though Consummate in *Rage*, were Defective in *Numbers* ; and There were almost as *Many* among Them fitted to *Command*, as willing to *Obey*, so that Their Hands of Course were *Weak*, and cou'd not perform Their *intended* Enterprize.

BUT still GOD's *Wisdom* and *Power* was seen in *All*. — He cou'd have subdued Us by *Many* or by *Few* ; With *Weapons* or *Without* ; cou'd have made the Coward *Valiant* ; The Unexperienc'd *Skilful* ; The Common Man a *Captain* ; and the Captain become as a *Common Man* ; — that is, Cou'd have added such a *Unity*, such a *Force* to this *disorder'd* Rout, as to have made Them *considerable* at least, if not *dangerous* to Their Opposers.

BUT for His *Elects* sake ; For the *Church* of *England's* sake ; For Royal *GEORGE's* sake, the *Visible Head* of the *Protestant Interest* all over *Europe* ; For Our Dear *Confederates* sake, THE HIGH and MIGHTY STATES of the *United Netherlands*, Our *Sure and Fast Friends* in *Time of Need* ; For the sake of Every Thing *True, Honest, Just, Venerable, Pure, Lovely*, and of *Good Report*, GOD Almighty Scatter'd this *Impious Ragged Host*, who so disdainfully and luxuriously did *delight in War*, made Them *couch* and *truckle* like *Beasts of Prey*, *Faint* and *Weary*, to the Scepter of K. *GEORGE* ; To the *Lawful* and the *Rightful* Ruler of these *Realms* ; To a *Wise* and *Potent King*
seated

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seated on the Throne, the IMPERIAL Throne, of Great Britain, by the Best of all Claims, an HEREDITARY Title *Unanimously* Confirm'd by the *Whole* Legislature, in *Two successive Reigns*, and by *different Partys* too, if *We must have such*.

AND this was the *Second Thing*, namely, To *demonstrate*, &c. But to go on,

III. THIRDLY, What Manifest Obligations do arise to all *True Britons* to acknowledge GOD Almighty in his *Ways and Works*, does come to be consider'd, in the *Third Place*; and This will be a Standing Argument for Our *Praises and Thanksgivings*.

BLESSED be the LORD thy GOD, which hath delivered up the Men which lift up Their Hand against my Lord the King.

AGAINST my Lord the King. — Why that is very true. — But then, Against the Protestant Religion; Against the Rights and Libertys of all True and Worthy BRITONS; Against a Settled Legal Government, at the same Time: And therefore We are to render Thanks and Praises unto GOD, for giving Us the Victory, upon ALL these Accounts.

I. FIRST, For defending the *Ancient* and *Apostolical* Religion of the Church of England, by defeating this *Unnatural* and *Atracious* Rebellion.

THE

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THE *Impostor*, who pretends to HIS SACRED MAJESTY'S Dominions, as a *Child of this World*, was most certainly very *Foolish*, as well as very *Wicked*. *Qui nescit dissimulare nescit regnare*, us'd to be the Maxim, learn'd rather from Machiavel, than in the School of CHRIST: But this Sanguin Chevalier wou'd not so much as *dissemble* with Us; Wou'd not own Himself a *Protestant* 'till He cou'd, with *Impunity*, declare Himself a *Papist*.

HE came with *Money* from the *Pope*; and now He is retired to the *Pope* again. His *Cavalcade*, for the *Main*, was made up of *Papists*, and Dependants upon *Papists*. Had He succeeded to the Throne, the *Marian* Days wou'd have been again *reviv'd*; *Fires* lighted up in *Smithfield*; *Cruel Tortures* inflicted; *Protestant Hands* wou'd have been bound, as heretofore, and the *Feet* of Our CONFESSORS gall'd with *Bolts* of Iron. Oh! Consider this, You who are too apt not to Consider, and be Wise in Time, for the Health of Your Souls and Your Bodys too. Wherefore, *Blessed be the LORD our GOD, which hath delivered up the Men that lift up their Hand against my Lord the King*, in this Respect especially. But,

2. SECONDLY, If We consider Our British *Libertys* and *Civil Rights*. Why then also, *Blessed be the LORD Our GOD*, who
C deliver'd

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*deliver'd up the Men that lift up their Hand
against my Lord the King.*

HAD this Horrid Rebellion once prevail'd, Liberty and Property, the Two Darling Privileges of this Country and People, above any People in the Known World, had been quite Extinct among Us. Romish Tyranny and Slavery, Wooden Shoes, and an Unlimited Monarchy, had been the Ruling Measures, and the Arbitrary Managements within this Realm, to Friends as well as Foes, and Happy that Man had been who had been last devour'd. But, Blessed be GOD, who hath not suffer'd Us to become a Prey unto Their Teeth. Our Soul has escaped as out of the Snare of the Fowler; the Snare is broken, and we are deliver'd.

3. BUT, Thirdly, Blessed be the LORD Our GOD, who deliver'd up the Men that lifted up Their Hands against a Settled Legal Government.

Now here I challenge any Man, from the first Beginning of Time, to instance in a Government, more Settled and more Legal than Ours is.

A KING Call'd from a very Large and Opulent Dominion, purely to Preserve a Sinking Church and Nation; Call'd by the Voice of GOD; and the Voice of the People, Whiggs as well as Torys, and Torys as well as Whiggs,

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Whiggs, if such Odious Names must be; Call'd in the very Article of Extremest Danger, and with a Royal Progeny, the PRINCE and PRINCESS, and Their ISSUE, the most Illustrious of all Others; Call'd to make Us Happy to Everlasting Ages, if We shall be so Wise as to know Our Own Happiness.

HE is Come, at our Humble, and Hearty, and Unanimous Call. He Governs us *with the Cords of a Man, and Bands of Love*; and not with *Rods and Scorpions*, as Others have done. He is griev'd at Heart, when forc'd, *for the Safety of the Publick*, to undesirable Severitys, to the *Greatest of His Enemies.*

HE Himself, *nor by His Ministers*, has not done any Thing that approaches *in the least* to an *Illegal Action*. He has made the most *Solemn and Repeated Professions* to the *Church, State, Universitys*, all *Bodys and Communitys* of Men, that He will Protect Them ALL *as the Law does Protect Them*, in their respective Privileges.

So that You see, We have great Cause to Acknowledge GOD Almighty; in His Wondrous *Ways and Works*, for *delivering up the Men which lifted up their Hands against a Settled Legal Government*, and to say: — — —
O give Thanks unto the LORD therefore, for He is Gracious, because His Mercy endureth for Ever. — — Let Israel now confess, that

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He is Gracious, and that His Mercy endureth for Ever. — Let the House of Aaron now confess that He is Gracious, and that His Mercy endureth for Ever. — Yea, Let Them now that fear the Lord confess, that His Mercy endureth for Ever.

AND this was the Third Thing, namely, To Consider, &c.

IV. I come now, in the LAST PLACE, to point out to you the Conduct and Behaviour, the Future Conduct and Behaviour, which it will concern Us to exercise with Regard to these Things; that so this Day of Thanks and Praise may have its due Effect upon Us, and be truly productive of LOYAL Thoughts and Actions. — And,

I. FIRST, Let No Man, for the Future, say the CHURCH is in Danger under His MAJESTY'S Most Gracious Administration; For the Desperate Wicked Rebels, that GOD has delivered up into the Hands of my Lord the King, said so; and, to protect and defend the Church of England, They openly join'd with the Church of Rome, the first Confederacy that We ever meet with of that humour-some sort: But what These vile Incendiariys, who went about deceiving, truly meant by the Church, is now pretty plain, and I wish every Good Protestant may lay it well to Heart.

2. SE-

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2. SECONDLY, Let us strengthen the Hands of our Sovereign Lord the KING, by cultivating and preserving a *Brotherly Love and Charity* with the *Protestant Dissenters*.

I DO not mean such a Love as shall make Us close in with Their *Particular Opinions*, as to *Doctrine or Discipline*, for that as TRUE CHURCH-MEN We ought not to do, and I am as far from advising this as any Man alive; but still, *whereunto we have already attained, we may all walk by the same Rule, and mind the same Thing.*

AND we ought to consider the Dissenters as *Men, as Christians, as Protestants, as Tolerated by Law, as Friends to British Libertys; as directly opposite to Papists; as sincerely devoted to the Act of Succession, in His MAJESTY'S ROYAL HOUSE: And if these Arguments will not prevail, I know of none that will.*

3. THIRDLY, If we do desire that Our *Thanks and Praise* should last, for delivering up the *Rebels into the Hands of our Lord the King*; let us know how to value, by all *Acts of Loyalty*, this Great and Good KING, Whom GOD, more for His Mercy and Loving Kindness (*which have been ever of Old*) than for Our Just Deservings, has been pleased to set over Us; and here let Us *fall down to the Earth, upon our Faces before the King*, or rather, *to speak to this Matter in the Moral Sense,*
LET

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LET US Reverence the KING in his Person, by retaining *Great* and *Honourable* Thoughts of HIS Most *Excellent* MAJESTY.

LET US Reverence HIM in His ROYAL FAMILY, the PRINCE and PRINCESS, and Their *Illustrious* ISSUE.

LET US Reverence HIM in the *Great Council of the Nation*, the High Court of PARLIAMENT now assembled, from Whom have been deriv'd, and will be farther deriv'd, such unspeakable *Benefits* to Us and Our *Posterity*s, and Who, with GOD's Help, are enclin'd to *save* Us, if We can but stand still and behold our own *Salvations*.

FINALLY, Let Us Reverence HIM in the REST of the NOBILITY, the JUDGES and MAGISTRATES, and GENTRY of these Realms, and in ALL HIS FAITHFUL SUBJECTS. And this is pursuant to the Doctrine of St. PAUL, the Epistle for the DAY, with which I shall conclude :

I EXHORT, that first of all, *Supplications, Prayers, Intercessions, and giving of Thanks* be made for ALL Men: for KINGS, and for All that are in Authority, that we may lead a quiet and peaceable Life, in all Godliness and Honesty : For this is Good and Acceptable in the Sight of GOD our SAVIOUR. To Whom, with the FATHER, &c,

F I N I S.



